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THE

MISSIONARY MAGAZINE

AND

CHRONICLE,

RELATING CHIEFLY TO THE MISSIONS OF

The London Missionary Society.

Subscriptions and Donations in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Blomfield-street, Finsbury, and by Messrs. Hankey, the Society's Bankers 7, Fenchurch-street, London; in Edinburgh, by Mr. George Yule, Broughton Hall; in Glasgow, by Mr. Risk, 9, Cochrane-street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.

MISSION CHAPEL, COIMBATOOR.

The Province of Coimbatoor, in the Peninsula of India, lies between 10° 45′ and 11° 48′ N. lat.; 76° 50′ and 78° 10′ E. long. On the north it is bounded by the Mysore country and the river Cauvery; on the south by the province of Dindigul; on the east by the Collectorates of Salem and Trichinopoly; on the west by the Ghauts, Neelgherry, and Vellangherry ranges of mountains. It is divided into 14 Talooks.* Its extent from north to south is about 110 English

* Divisions or shires.

miles; east to west, 115. The superficial extent of the province is estimated at 8,000 square geographical miles, and the average height of the plain above the level of the sea is computed to be about 900 feet. The distance of its eastern boundary from the Coromandel coast is 150 miles, and the distance of its western boundary from the Malabar coast, 80 miles. It is for the most part an open country, with a few jungles, which contain a variety of timber trees, the principal of which are the teak, black-wood, and sandal-wood. The other produce consists chiefly of grain, tobacco, cotton, and indigo.

The population is nearly a million, of which the Hindoos, who are divided into a great number of castes, form the majority; the remainder consists chiefly of Mohammedans and Romanists, with a few Protestant Christians. There are about 16,000 Brahmins, 500 of whom officiate as priests in the large endowed pagodas, and to these idolatrous establishments 2,000 dancing girls are attached. Of the large pagodas there are 100, with innumerable smaller ones, every village containing several.

The capital of the province is the town of Coimbatoor, which is situated in lat. 10° 59′ 41″ N.; long. 76° 59′ 46″ E. Its height above the level of the sea is 1,483 feet. By the last census, the town contained nearly 4,000 houses, and on the low calculation of five individuals to each house, the population would be 20,000; but as this estimate excludes a large portion of the suburbs, the resident inhabitants must considerably exceed this number. To these may be added the occasional residents and visiters, who are very numerous, as Coimbatoor is a place of extensive trade, and a great thoroughfare to other places. The inhabitants are mostly Hindoos, but there are considerable numbers of Mohammedans, &c., consisting of 48 different classes. The town is without walls; the streets are clean, regularly laid out, and of considerable width. The houses being nearly all tiled, the town appears much neater than the generality of Indian towns, and the health of the inhabitants is, no doubt, by this circumstance much promoted. Its distance from Madras is 315 miles (English); from Bangalore, 178; from Quilon, 229; from Nagercoil, 309; and from Salem about 100.

The Mission at Coimbatoor was commenced in October, 1830, through the instrumentality of the Rev. W. B. Addis, who had previously laboured for about two years at Trevandrum and Nagercoil, and has been continued with augmenting encouragement to the present time. In addition to the regular preaching at the station, Tamil and English, the Gospel is communicated to multitudes of people at the numerous out-posts connected with it. These, extending in various directions over the province, are ten in number. There are twelve native assistants, two at the principal station, and one at each of the out-stations; the whole under the superintendence of Mr. Addis, who is much encouraged by the diligence and devotedness manifested by them in the prosecution of their work. The Mission church has 13 members, principally natives.

From the most recent communications of Mr. Addis, it is gratifying to learn that a spirit of religious inquiry extensively prevails amongst the native population throughout the province, and that the bearing of the people towards those engaged in propagating the truth, is marked by increasing courtesy and kindness. They are found generally disposed to listen to the preaching of the Gospel. Numbers have renounced idolatry, and desire to be instructed in Christian doctrine. Others profess Christianity, but fear to renounce Hinduism lest they should incur the displeasure of their relatives and friends. Many declare that the dread of losing caste alone prevents them from coming forward and avowing themselves as disciples of Christ. But there is reason to hope that even the restraints of caste are gradually wearing away. In July last, Mr. Addis states, a considerable excite-

ment was produced in the town in consequence of the principal pandaram* of the weavers, (a numerous and respectable body there,) having refused to officiate any longer in their temple; he relinquished its emoluments, threw off his robes, and placed himself under the instruction of the Missionary. He evinces a humble and teachable spirit at present, and I have every reason, says Mr. Addis, to think him sincere, especially as his worldly prospects have materially suffered by this change; his family have forsaken him, and he has voluntarily given up the honours usually paid to such "sacred personages" as the pandarams, for no ostensible worldly good. May he prove, indeed, a subject of Divine grace!

With respect to the progress of the schools, and of the Mission generally, since its commencement, the following comparative statement furnished last year by our brother, Mr. Addis, will afford the most complete and accurate view which can be given:—

"When the Mission was commenced, there were two native assistants employed; the number is now increased to 12, and the majority of these have been raised up at Coimbatoor. There is also a class of promising young men preparing for the work of native teachers. At the commencement no schoolmasters could be found who would teach Christian books, and for some time only one ventured to do so. Now there are 12 boys' schools established on decidedly Christian principles, in an efficient state, and well attended; and the advantage of Christian instruction is openly acknowledged. The prejudices against female education were then so strong that the mere mention of it produced offence; but now we have a female boarding-school on the Mission premises which only requires the necessary funds to be greatly increased in number, and a girls' day-school in a populous part of Coimbatoor has recently been commenced with a fair prospect of success. The schools, collectively, contain from 600 to 700 scholars. Tracts, which on our arrival were, when distributed one day, frequently brought back through ignorance or fear the next, are now sought for by people from all parts; when it is known that a new supply has been received, great numbers eagerly apply for them, and scarcely a day passes without persons coming to the Mission-house for tracts and portions of Scripture. The number of respectable people who have applied during the past year has been greater than at any previous time; and a single copy of the New Testament has been joyfully received for the use of a whole village, the head man pledging his word for its careful preservation. In this respect prejudice and timidity have surprisingly declined, and the distribution of books could now be carried to almost any extent."

Prefixed to this article is a sketch of the Mission-chapel. It was built entirely by public subscriptions, affords accommodation for about 300 persons, and is considered an ornament to the town.

MALACCA MISSION.

Although the empire of China has not yet been opened to the continuous labours of the Missionaries of Christ, and the faith and patience of the churches in relation to this land of idolatry, superstition, and atheism, still remain in a state of deep and anxious trial, the kingdom of our Divine Lord is gradually extending its peaceful dominion among the multitudes of Chinese inhabiting the Malayan Peninsula and its neighbouring islands. In the frontier stations the light of hope for China has arisen; here have been gathered the first-fruits of China unto Christ, and from hence the finger of the Lord is distinctly seen pointing

* Priest.

to that now benighted empire which shall at length stand among the nations of the earth, one of the most signal monuments of redeeming love. Among the latest communications from this part of the world, the following has been received by the Foreign Secretary, in a letter dated April 2nd, from the devoted Missionaries at Malacca, conveying a delightful and most encouraging view of the progress of their work. Writing at that period, Messrs. Evans and Dyer thus advert to the increase of the numbers united in the fellowship of the church from among the Chinese :—

In our last half-yearly communication, we informed the Directors that there were several candidates for baptism, whom we hoped soon to admit into the visible church. We have now the satisfaction and pleasure of communicating the pleasing intelligence.

On the last Sabbath and the last day of 1837, eighteen individuals, men, women, and children, (all Chinese,) were admitted into the church militant of our Lord and Saviour Jesus Christ. The adults answered the questions put to them in a manner which affected all present, and proved that they were earnestly seeking the salvation of their souls. We hope and pray that the Holy Spirit will guide them into all truth, and make them examples and blessings to their idolatrous countrymen. It was peculiarly pleasing to witness those who, together with their wives, had been baptised on a former occasion, bringing their new-born infants to dedicate them to the service of the only living and true God. Instead of being taken to the idol's temple, as is commonly done at the same tender age, they are brought to the temple of Jehovah, and the blessing of God the Father, God the Son, and God the Holy Ghost is implored that it may rest on them for ever.

Yesterday being the first Sabbath in the month, the ordinance of the Lord's Supper was administered to a part of the adult converts. This was a most affecting season : a day never to be forgotten.

Twenty-nine Chinese, male and female, together with the members of the mission families, united in commemorating the sufferings and death of our once crucified but now exalted Saviour and Redeemer. Many of the heathen part of the congregation remained as spectators, and to these an appropriate address was delivered by one of the native members of this little church : it appeared as though his whole soul was filled with this one thought, "Come with us, and we will do you good."

The distribution of the Scriptures and tracts has been continued as usual. We have been enabled to make several tours into the interior, among the tin mines, pepper plantations, &c. &c. ; and on every successive visit, we distributed a great number of books to men eager to receive them. We have also been enabled to meet the demands of our brethren at other stations, and to supply their wants. The total number of volumes, Scriptures, and tracts distributed during the last six months, is 16,824.

We are anxiously looking forward to the period when we shall have the typographic press at command for Chinese books. In point of quantity of type, by far the larger portion of a complete fount has long been quite ready for use ; but, when it is remembered that Chinese characters are complete words, and not component parts, it will be readily perceived that so long as our vocabulary of types, if the expression may be used, is incomplete, we cannot work with much facility : there is yet a considerable variety wanted to render the fount complete. Although the quantity of type of each variety is extremely small, there is the same labour required to prepare the original punch where the quantity of type required is small as where the quantity is large. The work has been and still is going on without interruption, each day adds new varieties to the fount ; and there is every prospect of this daily increase of quantity until the work is finished, and, when once the matrices are complete, a few months' notice would set any typographic press at work in behalf of China.

The system of education in the schools is much the same as has been heretofore reported. Chinese education admits of but little variety, except in the number of schools and children. The Chinese language is a task of many years, to boys of the very best capacity. Our hearts are cheered by the encouragement which this department of the Mission affords.

The present number of children receiving education is as follows :—Chinese, boys, 205, girls 115 ; Malays, boys 70, girls 20 ; total, 410. In the Malay department we could treble the number of children, had we time to visit the schools and attend to the education of the children. But our avocations among the Chinese are so numerous and pressing, that they leave us very little time at command for the Malays.

The Chinese services, both weekly and on the Sabbath-day, are exceedingly well attended. The seriousness and decorum of our congregation would well become any Christian assembly in England ; and, pleasing to say, it is our almost daily privilege to

exclaim, "Believe on the Lord Jesus Christ, and thou shalt be saved."

From the present aspect of the Mission, the Directors will perceive that the cause of our Divine Saviour is, although slowly, gaining ground among the Chinese. What the Lord has already accomplished through our instrumentality, feeble as it is, encourages us to persevere, and to anticipate the day when the whole of China shall be brought to the obedience of faith. Indeed we never had the shadow of a doubt that China shall be converted, and from one end of that vast empire to the other, every knee shall bow to Jesus. It would be to us a source of the greatest joy to see a nation born at once; but although we see not as yet so happy a result of our labours, it is not a little encouraging that men come one by one, renouncing the idolatries of their ancestors and countrymen, and embracing the religion of Jesus.

INFANTICIDE IN CHINA.

NOTWITHSTANDING the testimony of several writers on China in relation to the prevalence of this unnatural crime, doubts respecting its existence, excepting in very rare cases, have been repeatedly expressed. The following official edict, which appeared in the *Chinese Repository* for May last, is painfully conclusive evidence that these doubts can be no longer entertained. Distressing as the fact is, and fearful as is the confirmation it supplies of the veracity of the inspired description of the dark places of the earth, it will but strengthen the claims of the millions of China on the sympathy, prayers, and efforts of all who desire that the time may be near when they shall experience all the benevolent influence of the Gospel on their present state of existence, and be cheered by its hopes in relation to that which is to come. The edict, which was made public in Canton at the commencement of last year, is as follows:—

Lieut.-Governor Ke hereby promulgates his instructions. Whereas heaven and earth display their benevolent power in giving existence, and fathers and mothers exhibit their tender affection in loving their offspring, it is therefore incumbent on you, inhabitants of the land, to nurse and rear all your little infants, whether male or female. On inquiry, I find that in the province of Canton the drowning of female children is common, and that both rich and poor run into this practice. The causes of infanticide are manifestly these: the poor suppose, that, because they have not the means of support, it is unfitting they should nourish a commodity (female infants) which will become only an increasing source of expenditure; while the rich affirm, that such slender tenants of the nursery can never be raised to any important posts in the household. Surely you forget, that your mothers and wives about you were once female children. Had there been no mothers, whence would you have obtained your own bodies? If you have no wives, where will be your posterity? Being yourselves the offspring of those who were once female children, why cast your own into the field of death? Reflect! Consider what you are doing! The destruction of female infants is nothing less than the slaughter of human beings. That those who kill, shall themselves be killed, is the sure retribution of omniscient Heaven.

Should the widowed mother ever be left without a son, on whom she can be dependent for maintenance, the husband of a daughter may become the support and solace of her old age: is this a benefit lightly to be esteemed? Moreover, that just conduct ensures happiness, and that its opposite leads to misery, are two principles of retribution most firmly supported by reason. The crying, weeping babe, the moment it comes into being, is entangled in the net of death! To do this, requires the disposition of a pirate—the utter extinction of every generous feeling! To such the hope of a numerous posterity, a long line of descendants, celestial reason will never grant.

Recently an essay on infanticide has been written by Hwang Wan, a literary gentleman belonging to the district of Yingtih. Therein I perceive that the reciprocal influences between Heaven and man, the basis of success and misfortune, of weal and woe, are delineated with force and light sufficient to unstop the ears of the deaf and to open the eyes of the blind. Copies of this essay I have caused to be sent into all the departments and districts of the province, with admonitions and instructions, that the practice of infanticide may everywhere be examined into and forbidden. I also issue this proclamation for the instruction of all the inhabitants of the province, both civil and military. Henceforth it becomes the duty of each and all of you to revere the benevolent power of heaven and earth; to exercise in their fullest extent those kind feelings

which fathers and mothers owe their offspring; and when you have sons and daughters born to you, and your hearts are inclined to this most foul and cruel practice of infanticide, then break from your slumbers, repent and turn from your former misdeeds. And you, elders and gentry, chief among the people, ought likewise continually to endeavour by your exhortations, your support, and your kindness, to prevent the destruction of human life. Hereafter if any dare to oppose and act in opposition to these instructions, it shall be the duty of the elders and gentry to report them to the local magistrates, that they may be seized, examined, and punished. Assuredly no clemency will be shown to such offenders. Therefore give good heed to these instructions. A special proclamation.

BRIEF MEMOIR OF MRS. DREW.

The afflictive intelligence of the death of Mrs. Drew, which, in the dispensations of Divine Providence, occurred at Madras, on the 20th of February last, was communicated in the *Missionary Magazine* for July. A number of the *Madras Missionary Register*, which has been since received, contains the following brief notice of this devoted woman, including further particulars in relation to the closing hours of her short but valuable life.

Mrs. Drew was born at Chicacole* on the 18th of March, 1813. Through the pious care of an affectionate mother, she went from this country to England, at about the age of seven years, with her mind stored with Scripture truth and religious hymns. She was greatly indebted to the excellent family with whom she was placed for her education, and she ever remembered their affectionate care with gratitude and love. She became the decided subject of religious impressions in the year 1827, and in 1830 she was admitted a member of the church of Christ under the pastoral care of the Rev. Dr. Cox, by whose ministry she had long benefited. She came to this country in the year 1831, though not in the character, yet with the full desire of living the life, of a Missionary. Shortly after her arrival, as she was expecting to reside at Vizagapatam, she began the study of the Teloogoo language, which she pursued at Palmanair, when, together with her mother, she visited, and endeavoured to impart instruction to an interesting school of Teloogoo boys. She still thirsted to consecrate her whole time to the work she loved, and when on her arrival at Madras, in 1833, she became the wife of a Missionary, the desires of her heart were fulfilled, and she gave herself unreservedly to her new duties. Her absorbing desire was that she might glorify God, by a course of conduct becoming a Missionary's wife. She earnestly and perseveringly pursued the study of the Tamil language, often in the midst of weakness and of suffering, and when encumbered by the cares of a quickly growing family. Wherever she was, she sought to gather together a school of native girls. After her arrival from Bangalore, in October last, she had collected twenty-one girls, had placed them in a large and airy room in her own house, and was delighting in their progress, and in the further improvements she was meditating in the school, when her Divine Master called her from her short but cheerful services on earth to her reward in heaven. It was in her heart to do much for God. Her desires knew no bounds but her means. She would most gladly have borne any sufferings and endured any privations in her Saviour's cause. She latterly met once in a week a few of the members of the Native Congregation, of her own sex, and endeavoured to impart to them religious instruction, and was most thankful when she had been able to speak to them with tolerable freedom. She earnestly sought the welfare of the inhabitants of this country, and greatly rejoiced when her husband was wholly given up to labour among them.

Her religion was thorough. It was her life. She delighted in all its exercises. They were at all times welcome to her. The great truths of the Gospel were the stay of her mind. When she was depressed, the simple mention of these truths was sufficient immediately to revive her. They were as cordials to her mind. Naturally weak, and desponding, she was strong in the Lord to endure much affliction. She thus writes concerning a peculiar trial:—

"On September the 12th, last year, in the midst of my bodily weakness, and while separated from my beloved husband, who with Anna, on account of the ill-health of both, was obliged to go to Bangalore, our heavenly Father saw fit to take from us our darling boy, who had just completed a twelve-month of his earthly career. O, my Father, I have great cause to praise

* Madras Presidency.

thee when I remember thy great goodness to me in that season of trial; I was enabled to sit near my darling boy, and watch his gentle departure from this world of sin and woe. But not till I had pleaded with thee thy promises, 'When thou passest through the waters I will be with thee;' and, 'As thy days, so shall thy strength be,' did I feel this composure of mind. Thou wert indeed with me in these waters of affliction, thou didst enable me, at the very moment of our dear boy's death, to say, 'not *my* will, but thine be done.' I would record it to thy glory, either for my dear children's comfort when I am gone, or for my own future consolation, that thou wert a faithful God; though thou didst afflict us, thou didst abundantly strengthen and comfort us; and didst enable us to bow to thy rod. O fit us more to glorify thee, our God, on earth; and in thine own good time, take us to thyself, and our dear boy, in heaven."

Thus also was she sustained in the death of another sweet child, four days before her own; but though she was upheld in mind, it is very probable that the exhaustion of animal spirits, under that trying loss, was one great cause of her death. Her religion showed itself in conscientiousness, especially as a mother, a mistress and a friend. She sought the highest welfare of all with whom she associated. Her sincerity led her faithfully to point out every fault she observed. What she thought she spoke. Guileless, and sincerely desirous of the good of others, she scrupled not to state her opinions without considering how unwelcome they might sometimes be. Single in all her aims, and simple in all her views, she exemplified this especially in her dress and manners; but above all in her views for her children, for whom she had no other desire than that they might be prepared to engage in Missionary duties.

She often anticipated an early death, but especially of late. In the contemplation of it her language was:—"This does not distress me: I have been enabled hitherto to leave *that* with the Lord. Only let me know I am the Lord's, and life or death I would leave with him."

As the hour drew near, the impression became still deeper; and when it came, she said, "I shall sink,—O pray for me that I may be patient, that I may be sustained: pray much for me." When her strength was exhausted, she said, "I am dying, call my husband." Her kind medical attendant, who saw her extreme weakness, but yet hoped she might recover, fearing that this would be injurious to her, objected; when she said, "Then tell him I die happily,—tell him I am going to my Saviour." At one time it was hoped she was falling asleep, and it was whispered, "She is going to sleep." She overheard it, and said, "No, I shall never sleep, till I sleep in Jesus." Expiring nature was kept up for a time by powerful stimulants; but when these were given to her, she said, "It is of no use, I am dying." At length it was agreed that her husband should be called. She heard his voice, and sufficient strength was left her to utter two words,—two full, precious, and inexpressibly consoling words, — "*quite* happy." She shortly after fell sweetly asleep in Jesus.

She often, in her lifetime, thought of death with alarm, but the sting of death was taken away from her. Her life and her death were a seal to the truth of the religion of Christ, and beautifully prove that,—

> "'Tis religion that can give
> Sweetest pleasures while we live;
> 'Tis religion can supply
> Solid comfort when we die."

Like her may we live!—like her may we die!

LATTAKOO MISSION, SOUTH AFRICA.

The accounts received within a recent period of the progress of the work of God in the stations beyond the colony have been of a peculiarly encouraging character. The tokens of the Divine blessing on the labours of the brethren among the Bechuanas, appear, in an eminent degree, distinct and numerous. At Griqua Town, Philippolis, and Lattakoo, augmenting numbers from among this extensive tribe are now gathering into the fellowship of the church, and the hearts of the Missionaries are increasingly cheered by the conviction that a most abundant harvest unto the Lord will at no distant period be the gracious reward of the long and arduous toils of which the Bechuana nation has been the object. The extent to which the Lattakoo Mission has thus been recently favoured, with some brief notices of the general progress of the labours of the brethren at that station, is contained in the subjoined extracts of a letter from Messrs. Moffat,

Hamilton, and Edwards, addressed to the Foreign Secretary under date, Lattakoo, July 2, 1838.

About the time we last wrote, viz., in June, 1837, we were promising ourselves the happiness of soon being able to receive additions to our church. This took place in the following month, when four men and one woman were baptised. The increase of candidates, which had been gradual, continued till they reached sixty or seventy in number. Of these, twelve were selected, nine women and three men, and after having satisfied the church as to their fitness to become members, they were baptised on the first Sabbath of November. Most of them were from the villages of Hamhana, and had in the course of their new profession suffered some persecution for the Gospel's sake. Molehabangue, his wife, and four men, with twelve others, belonging to this station and Hamhana, were baptised on the 31st of December.

In the month of January of the present year, our friends Mosheu and Anderis, with a large party, visited us, just when a number of Bechuanas were on the eve of being received into the church. On the 11th of March, seven of their number were baptised, and at the same time twenty Bechuanas and one Hottentot. The season was to us interesting from a variety of circumstances.—Bechuanas and Coranas standing up in the midst of a crowded congregation bearing their united testimony to the truth of the Gospel, and its blessed effects on their souls.

You will see that sixty-three adults have been baptised (and added to the church) during the year, twenty-nine males and thirty-four females. Two females were also re-admitted, who had been separated for misconduct. Also upwards of fifty children have been baptised this year. Thus you see that very considerable additions have been made to our number, which, while it makes us rejoice in the trophies won to the Redeemer, necessarily increases our cares and anxieties that they may all war a good warfare, and finish their course with joy.

Since the above was written we have had the happiness of adding eight more to the church, six men and two women; three of whom, a widow and her two sons, were of the Baharutse tribe. When they were finally examined on Friday last, we were truly delighted to see their minds so well stored with scripture knowledge, which, with their walk and conversation, gave us the fullest satisfaction. They were baptised yesterday, when the congregation was so great that many were obliged to remain out of doors.

The candidates, or rather inquirers, who continue to attend the weekly meetings, are still numerous, and among them are some very hopeful, who will, we think, ere long be received. So far as we know, those who have made a public profession of discipleship, continue to walk worthy. With some, especially among the aged, knowledge is small, but they have a blessed hope, in a simple but firm reliance on the death of Christ. Our church is composed of people of ten different tribes, and it is always an animating sight to see them all uniting in ascribing praise and glory to the Lamb who redeemed them with his blood, and gathered them to the fold of God.

The public services continue to be well and regularly attended, and the weekly prayer-meetings among the people themselves are encouraging. These are kept in different parts of the village, affording opportunity for all to attend.

The outward appearance of the people improves wonderfully, considering their limited means, for there are not many mighty, not many noble among them. They are all anxious to obtain decent clothes, and many have purchased when opportunities have offered; but as these have been very seldom, the supply has been scanty, and we have often been importuned by people wishing to purchase handkerchiefs, gowns, &c., which could not be obtained. The poor females have had partial supplies through the kind friends of Grosvenor-street, Manchester. Could the donors see the objects of their benevolence, (more needy ones can scarcely be,) and observe how carefully they keep their little clothing for holidays, on which they appear clean and decent, we are sure they would think their charity well applied.

During the year the school has fluctuated from fifty to one hundred, or more, and it must continue to fluctuate, so long as the people are obliged to labour as they do. At certain seasons the gardens, some of which are at a distance, require from the nature of the grain, constant attendance. The progress of the scholars, considering every circumstance, has been very satisfactory. The number of readers in the school at present is about forty, and there are about thirty in the Sabbath school. It is not now in our power to give the precise number of readers on the station, but if we calculate the number who have lately received and purchased copies of the new hymn-book, they must be about 150. Mrs. Edwards still continues her attention to the infant-school department, which promises well. The sewing school, conducted by Mrs. Moffat, has an average attendance of 30. Those who

attend continue to improve in the very needful and now essential knowledge of needlework.

During the year we have printed only hymn-books and spelling-books. Of the small spelling-book, upwards of 4000; of the larger, considerably altered and improved, 2000; and of hymns, now one hundred in number, also 2000 copies.

Brother Moffat is proceeding with copying and revising a translation of the New Testament, to which there are very many interruptions.

Out-station.

Our congregations at Hamhana, where one of us preaches generally five times every Sabbath are encouraging, except at one small village where we have experienced occasional oppositions and rebuffs, but we persevere. Generally twenty or thirty of those who wish to hear more than one sermon, follow the teacher from one village to another, to hear all that can be heard. This is very different from former times, when we were wont to exercise long patience, with much pleading, to get only a few hearers. Moroe, a chief of one of these villages is, with a few others, violently opposed to the Gospel. They have said and threatened much, but all to no purpose; the cause prospers in his own town, and will prevail.

The past year has been particularly fruitful. The rains were unusually abundant. The native gardens and fields yielded much grain, &c. A few such seasons would alter the face of the natives as well as the face of the country.

We are glad to be able to report that our Auxiliary Missionary Society continues to prosper.

WEST INDIES.—EXTINCTION OF COLONIAL SLAVERY.

In addition to the pleasing accounts contained in the *Missionary Magazine* for November, of the celebration of the first of August, 1838, at several of the Society's stations in the West Indies, we are grateful to have it in our power to present the following, which have been since received from brethren in British Guiana.

Demerara.

The Rev. Charles Rattray, at the station, Canal No. 1, whose letter to the Foreign Secretary is dated, Aug. 31, thus refers to the auspicious and heart-cheering event.

I have now the pleasure of addressing you from "a land of liberty." The name of slavery has, in the annals of British Guiana, at length been consigned to the records of the past; and as you may be desirous of hearing how the evening of slavery closed, and with what prospects the morning of freedom has dawned upon us, I shall now briefly advert to that subject.

The 1st of August was appointed to be held as a day of thanksgiving throughout the colony. On that occasion I saw a greater number of people than ever I did on any one day since I have lived among them; but neither on the 1st of August nor on any of the subsequent days of the week did I perceive a single instance of disorderly conduct or the least appearance of intoxication. This is rather unusual on holidays.

Long before the hour of meeting the chapel was crowded to excess, and numbers thronged around the outside of the building. As the state of the weather prevented our conducting the service in the open air, we adjourned to the larger building in which we usually met before the chapel was erected.

On the morning of the 1st, I believe every negro in the district, not absolutely prevented by sickness, united in rendering thanks to God that the "long-expected time" had at last come. We met again in the afternoon, when the chapel was well filled, and a little after sunset we closed the public services of the memorable 1st of August, 1838.

In the evening I went round the upper part of the canal, and though the buildings are quite close by the public road, not a sound was to be heard in the least inconsistent with the delightful exercises of the day. I was going to say it was like a Sabbath-evening in England, but that comparison would be unjust to the negroes. The only exception to the universal quiet was on one estate, where, as I returned home, a few of the young people were dancing before the manager's house. I could not but wish that both the friends and opponents of the negro's freedom could have witnessed with me the peaceful close of the birth-day of liberty.

Berbice.

The communications from Berbice, in relation to the first of August, are of a deeply interesting character, and such as cannot fail to excite feelings of sacred gratitude and delight. From New Amsterdam, the Rev. H. S. Seaborn writes as follows :—

The 1st of August was a day long to be remembered in this country and throughout the world. On the previous Sabbath I preached from "Let your moderation be known to all men," as preparatory to the celebration of the coming auspicious day. The night before the 1st, we had a special meeting, which commenced at half-past eleven and continued till half-past one o'clock. Its object was to watch out the last night of slavery, and hail the dawning day of liberty. It was a meeting such as I never beheld before—the occasion—the time—the people—the prospects—all made it an era in our history. At nine o'clock in the evening the chapel was crowded with serious and well-dressed hearers. I gave two addresses, the first before the clock struck twelve, the second after that hour; one from Exod. xv. 2, the other from Exod. xiv. part of 15th verse, "Go forward."

At ten minutes before twelve the congregation fell upon their knees in silent prayer. Not a whisper—not a breath till the clock which announced their liberty, had struck. But it became too much; the audible petition began to ascend, and the tear of joy to fall. I was overwhelmed, and so were all present, and so would you and the people of England have been. I said, Let us sing, "Praise God from whom all blessings flow;" and more than a thousand voices joined in the chorus of praise. Persons, most of whom had been in bondage a quarter of an hour before, employed their enfranchised voices in thanksgivings to the God of heaven. It was a night long to be remembered; such as will make a lasting impression on my mind, and tend to cheer many of the sad and solemn hours through which I may be called to pass. The congregation broke up at half-past one, and separated in a way which would have done honour to the best in England.

At seven in the morning we met again, and I addressed them from Psalm xcvi. ver. 1—4; but the principal service was half-past eleven, Wednesday, August 1. The feeling of the preceding evening rapidly increased. At eleven the chapel was literally crammed, and about 400 persons were compelled to go into the school-room underneath. Altogether there must have been 1,400 persons in the spacious chapel and adjoining school-room. The congregation was composed of many white, many coloured, and the rest newly enfranchised negroes. It was a sight which angels must have witnessed with delight, which heaven was moved to behold, and which made our joy almost too much to bear. We had but one wish further, that you and all our brethren and fathers had seen it—yea, that all the earth could have witnessed the sight. It was a beautiful day, and every thing conduced to make the scene—the moral scene—enchanting. We commenced by singing Montgomery's hymn, in the Congregational Collection, "Far shines the morning-star." I then read, and we sung Doddridge's hymn, "Hark, for 'tis God's own Son that calls to life and liberty." The sermon was from Gal. iv. 15, "Brethren, ye have been called to liberty," after which we sung, "I'll praise my Maker while I've breath." A collection, for Missionary purposes, was then made, which amounted to 12*l.* sterling. The following Sabbath the occasion was further improved by a discourse from Rom. xii. 1.

These details may, I fear, be considered too minute, but my apology is, it was the glorious 1st of August, 1838, when so many thousands among whom your ministers labour, and whose souls they love, were called to liberty. The following three days were partly devoted to entertainments on the estates, which did credit to the people and all concerned. I was present by invitation on all the estates from whence our people come, and dined in a plain and friendly manner with the proprietors, managers, overseers, and labourers. I embraced the opportunity to give pastoral counsel to the people and friendly advice to the masters. It went off well, all appeared thankful and pleased. Since then the progress of affairs has been better than could have been expected, all things considered. God has done much, and his Gospel has been blessed to the people, but there is now a larger field opening for Missionary labour to train the mind and fit it for freedom; slavery was a wretched instructor. No part of the world requires attention more than the West Indies. It is a crisis. There is much to be done, now more than ever, though the Lord has done great things for us, whereof we are glad.

The Rev. S. Haywood, of the station at Blyendaal, Orange Chapel, thus adverts to the subject, under date, Sept. 28th :—

The transactions of the last three months in our colony being of no ordinary character I feel it my duty to show how they have, and to anticipate how they may, affect the society in its operations. It is well known in the colony, and I suppose in England too, that the negroes fully believe that the Missionaries have been the great means under God of obtaining their freedom. Hence it will excite no surprise that at a time like this they should rejoice in us, and cleave unto our God with full purpose of heart.

The month of July was one of peculiar excitement, hope and fear alternately prevailing; until at length the heart-cheering fact was announced and proclaimed, "The negro is free." When I made this known to my dear people their countenances beamed with delight: they spoke not; but the language of their hearts was, while pointing to heaven, "What hath God wrought?" They came for my advice as to how they should celebrate the approaching Jubilee. Knowing that they would rejoice, and ought to do so, I was desirous to make all tend to the glory of God. Wednesday, the 1st of August, was exclusively devoted to God; the three following days we were to breakfast or dine with the free people upon the estates around us, and the next Monday every man to his labour. This arrangement meeting with their approbation, they immediately set about making preparations. In these there was no noise nor any extraordinary excitement, and it is worthy of particular notice, that the negroes worked cheerfully and industriously until the expiration of the last hour of the apprenticeship. On the Tuesday evening a special prayer-meeting was held in the meeting-house upon each estate in the neighbourhood to prepare their minds for the coming "God's day," as they were pleased to call it. The long looked-for, wished-for morning came; and oh, what a morning to the negro! Never to him did the breezes blow so softly, the birds sing so sweetly, or the sun shine so gloriously; and, I may add, never did his admiring soul see such beauties in the God of truth, and righteousness, and love. At early morn awakes the aged sire, pours forth his soul in prayer, and then, with staff in hand, and followed by his wife, he leaves his humble habitation, and taking his stand in the midst of the plantation-village, calls aloud for its inhabitants to come forth and praise the living God. Lo, they come; his children, his grand-children, and his great-grand-children; he views them with silent delight, remembering the chains, and stripes, and miseries they have escaped; the liberty, and joys, and mercies to which they are introduced; and then breaks forth in praise: "Bless the Lord, O my soul," &c. &c. &c. Mutual congratulations and embraces succeed, the villagers have all assembled, the voice of praise waxes louder and louder, until, led by the patriarch, they enter the house of prayer, and commence singing the hymn which they sung last on the former evening:

"I'll praise my Maker with my breath,
And when my voice is lost in death.
Praise shall employ my nobler powers.
My days of praise shall ne'er be past,
While life, or thought, or being last,
Or immortality endures."

Thus commenced the auspicious morn in many a negro village in British Guiana.

I had been sick for some time, and was unequal to the task devolved upon me; but I knew that all the people would come to speak to me. I sat down in the portico, and the people began to come about seven o'clock, and each one brought in his hand a small present for my wife. The scene which ensued was past all description. The young and the old smiled and wept alternately. The old people especially crowded around my chair on their knees, and washed my hands with their tears.

In consequence of the illness of Mr. Haywood, no special services were held at Orange chapel, and the Directors have been deeply concerned to hear that his indisposition subsequently increased so much as to render it necessary that he should seek a change of air. Mr. Haywood accordingly proceeded to Barbadoes, where he arrived about the 15th of October. In a letter forwarded thence at the close of the month he states:—

I can add nothing more to the former communication than that all things have gone on well since in Berbice. The negro is industrious, thankful, and happy. My dear people brought about 500 guilders as the first-fruits of free labour an offering to God. Their monthly subscriptions have increased, and they have given me 600 guilders besides all our sea-stock to help me to regain my health.

The next communication is from the Rev. John Edwards, West Coast, Hanover Chapel, who writes as follows:—

It will afford you much pleasure to hear that the services at this Station on the 1st of August were well attended, and that the greatest interest and attention were

displayed. Although the people had spent nearly all the night of Tuesday in their different meeting-houses on the estates in prayer and thanksgiving to God, not separating till five o'clock on the morning of the 1st, they began to assemble as early as seven, only two hours after, and long before eleven, the time of service, the chapel was crowded to excess, and as many or more than the number inside, were obliged, for want of room, to remain outside the building. The scene would have gratified you could you have witnessed it; the appearance of the people in white, an emblem of joy and gladness; the attention with which they listened to the word of everlasting life; the peculiar pleasure manifested in every countenance when addressed for the first time as free men and free women, would have given you an additional proof that they know how to value that which was their right, their freedom. I directed their attention to the 5th chapter of Galatians 13th verse, "For brethren ye have been called unto liberty."

MARQUESAS.

The annexed particulars comprise the concluding portion of the account of this Mission as furnished in the letters and journals of the Rev. John Rodgerson, the former part of which appeared in our Number for December.

Visit of Mr. Stallworthy to Dominica.

For some time past, Mr. R. writes, "I have contemplated a visit to Dominica, having learned from the natives that a circuit of the island might be made by land; but as the people continue to be unsettled, I considered it improper to leave Mrs. R. and children for five or six weeks; Mr. S. therefore undertook the journey. He left us on the 31st of August, and landed at Hanatemanu, a small valley opposite to the northern end of Tahuata. At most of the valleys he met with a kind reception, and entertainment. At Hanapaoa, a large valley on the N.E. side, the people were at war among themselves, the party in-land with those toward the sea; two individuals were wounded on the day he arrived among them. Most probably they will never be settled in that valley till one party is conquered. Both parties obtain muskets and ammunition from Iotete, as well as from shipping that lie off and on the island for refreshments. At Taoa a war had just ceased, in which several were killed. Nearly all the Hapatonians reside at Taoa, and some are on one side of the contending parties, some on the other. The people said it was their intention to commence fighting as soon as a feast was ended, for which preparations were then making.

Their wars are frequently occasioned by encroachments made on each other's land; old grievances are scarcely ever forgotten, and every opportunity of revenge is sought and embraced. Two or three Missionaries with a small quantity of property about them might live without much fear of personal danger; and by moving from valley to valley might be the means in some instances of preventing war and bloodshed among the natives, if nothing greater was effected by them. The truths of the Gospel are treated by most with perfect indifference. May the Lord arise and have mercy on this part of the heathen world, and make them to become a willing people in the day of his power!

Population.

The number of inhabitants of Dominica is about 7,000; Tahuata, (200 being expelled,) 1,130; Fatuiva, 2,995; making a population together of 11,125.

In a letter which we formerly received from our American brethren, the population of the leeward group is estimated at 7,000, upwards of 4,000 of which reside on the island of Nukuiva.

On the 8th of September, Her Majesty's ship the Imogene cast anchor in the Bay. As soon as the ship came in sight, I hastened on board and met with a kind reception from the captain and his officers. The information respecting the islands generally, state of the people, conduct of foreigners residing on the island, and the progress of the Mission, I was most happy to communicate. Captain Bruce manifested a lively interest on the latter subject, and was ready to help as far as it was in his power. Having received an invitation to dine with the captain, Mrs. R., myself, and children spent nearly half a day on board, and were respectfully treated by all. The affability and kindness of Captain Bruce was such as to insure our esteem and respect, and to endear him to our memory. When speaking of the Mission, he said, "Your efforts must be seconded by those who visit you from foreign shores, for if *they* act inconsistently they will undo more in a day than you can do in a year." Before leaving in the evening we were presented with a few axes, adzes, chisels, &c., useful articles to distribute among the natives, and some peculiarly acceptable articles for ourselves.

Mr. Rodgerson, having for some time past contemplated a removal with his family from the Marquesas, on account of the obscene manners of the natives rendering these islands unsuitable at present as a residence for females and children, availed himself of a favourable opportunity which presented itself, of carrying that measure into effect on the 21st of October, when, with Mrs. Rodgerson and family, he embarked on board an American ship, which touched at Santa Christina, direct for Tahiti. In a letter, dated 21st November, written subsequent to his arrival at the latter island, the passage to which occupied six days, Mr. Rodgerson remarks :—

I did not leave the poor Marquesans without pain of mind, being convinced how much they need even increased efforts to be made on their behalf to deliver them from the power of the Prince of darkness by whom they are led captive at his will. Nothing should ever have induced me to take such a step could I possibly have remained with my family. May the expectations of the Directors be speedily realised, and may they soon be enabled to send out two suitable persons to unite with Mr. S. in active and zealous exertions to turn the islanders from darkness to light, and from the power of Satan to God.

On the 11th of April, the Rev. Robert Thomson sailed in the *Camden*, to succeed Mr. Rodgerson at the Marquesas. The Directors are desirous of appointing another Missionary to that field of labour, but have not yet succeeded in obtaining an individual suited to the undertaking. They trust the Great Head of the Church will guide them in their efforts to effect this important object.

Mr. Rodgerson proceeds from Tahiti to Borabora, to occupy the place at that station of Mr. Platt who has removed to Raiatea.

DEATH OF MRS. TAYLOR AT GEORGE TOWN, DEMERARA.

THE Directors are this month called to fulfil the mournful and solemn duty of recording the death of Mrs. Taylor, the wife of their devoted brother, the Rev. R. B. Taylor, after a long and painful illness, on the 7th of November last. She had been removed for change of air from Mr. Taylor's station, at Leguan Island, Essequebo, to George Town, Demerara. There a partial recovery ensued, and it was intended, under medical advice, to remove her thence to Barbadoes with a view to promote still further the favourable change which had appeared. But, immediately prior to the period fixed for her departure, the malady under which she suffered returned with greatly aggravated intensity; and after several days and nights of extreme bodily anguish, borne with unrepining submission to the Divine will, she departed to her eternal rest. The prayers and sympathies of the people of God will not be asked in vain on behalf of our bereaved brother, who by this truly painful dispensation is left alone at his remote and solitary station, with a motherless babe, to mourn his exceeding loss. The Directors affectionately commiserate his trying circumstances, but rejoice in the assurance that his consolations in the midst of affliction are many and abundant. In referring to this afflictive event, our brother observes :—"The Lord hath done it, and He is too wise too err, too good to be unkind, and although the stroke has well nigh broken my heart, I can rejoice amidst all my sorrows, knowing that my loss is unspeakable gain to her."

RETURN OF MRS. SLATYER FROM JAMAICA.

ON the 19th of December, Mrs. Slatyer, who has been obliged to leave her station and her husband at Mandeville, Jamaica, on account of declining health, arrived at Falmouth, per the *Lord Melville* packet, and on the 28th of the same month reached London. The health of Mrs. Slatyer has been considerably benefited by the voyage, and it is hoped will be entirely restored by a short stay in her native country.

MISSIONARY CONTRIBUTIONS,

From the 1st to 31st December, 1838, inclusive.

	£	s.	d.		£	s.	d.		£	s.	d.
S. S.	5	0	0	of Friends, by Mrs. Ellis	10	0	0	A Friend, per Rev. J.			
A. Z.	10	0	0	Mr. Charles Piper, (*dec.*)				J. Freeman	75	0	0
A Member of the Society				per Rev. R. Knill	20	0	0	Albion Chapel, a Moiety	17	8	4

	£	s.	d.
Clapton, Friends, per Rev J. Mather, for Native Schools at Mirzapore...	20	0	0
Union Chapel, Islington Miss E. Crossley (L.S.)	10	10	0
Walworth, York-street, "A Marriage portion from a Birmingham Friend, through Mr. and Mrs. F. W. Morgan" ...	10	0	0
Well-street, J. L. by Miss M. Eggbrecht, for an Orphan at Benares, to be called Eliz. Sarah...	3	0	0
Bedfordshire.			
Cotton End, a Moiety ...	15	0	0
Berkshire.			
Windsor	92	18	2
For Nat. Tea. A. Redford	10	0	0
For House for ditto ...	5	0	0
Chalvey, Col.	2	6	0
Less exps. 6*l.*	104	4	2
Cheshire.			
Middlewich, Queen-street Chapel	44	1	4
Cornwall.			
Aux. Soc. per J. Baynard, Esq. Bodmin, including 10*l.* for Hobbs Chapel	20	0	0
Falmouth, gen. pur.	52	1	1
For Schools in India ...	11	5	6
For School at Nagercoil	5	0	0
For West India Schools	2	14	6
Launceston, including 1*l.* 10*s.* for Schs. at Malacca	43	3	6
Penryn	30	5	0
Penzance, gen. pur.	66	16	3
For Female Schools ...	1	11	0
For Chinese Mission ...	0	16	6
For Foxell Chapel	10	0	0
Portscatha	2	9	6
St. Agnes	11	10	2
St. Ives	5	3	6
St. Columb, including 10*l.* for Oke Chapel.....	25	3	7
Truro.....	94	15	5
Fowey	4	9	6
Looe	3	14	0
Polperro	1	2	0
Mevagissey	4	0	0
St. Austel.....	3	5	0
Less exps. 20*l.* 9*s.* 3*d.*	378	16	9
Devonshire.			
Plymouth, Devonport, &c. Aux. on account	150	0	0
Dartmouth	42	6	3
Dorsetshire.			
Lyme, Rev. Mr. Smith and Friends	5	1	5
Mrs. Edwards, Jun. for an Orphan Girl at Calcutta, to be called Marion	3	0	0
Essex.			
Chigwell-row	13	15	4
Gloucestershire.			
Gloucester, Legacy of late J. Garn, Esq. moiety of balance paid by the next of kin	225	0	0
Kent.			
Ramsgate, Legacy of late Miss M. Smith, less duty and exps.....	17	10	0
Lancashire.			
Lancaster, for Nat. Tea. R. Bousfield, S. Bell, and M. Ormandy.....	25	0	0
Ashton, Miss Buckley, for Slates for Mauritius ...	2	11	6
West Aux. Soc. per J. Job, Esq. *Particulars of remittance acknowledged in November.*			
Liverpool—			
Great George-st. Cols.	192	7	2
Juv. Soc. for Nat. Schs.	36	14	0
For Nat. Tea. T. Spencer, and T. P. Bulley	20	0	0
A Mother and 5 Children, ¼*d.* per day.....	2	5	6
A Mother and 6 Children, ¼*d.* per day.....	2	11	2
First Year's proceeds of an appointment under the New Marriage Act.....	6	14	6
Miss Burley's Mis. Box	2	12	6
Mr. W. Connah	1	0	0
Rev. T. Sleigh and Friends	5	1	0
J. Job, Esq.	25	0	0
S. Job, Esq.	20	0	0
T. Morecroft, Esq.....	10	0	0
L. P. Knowles, Esq. ...	10	0	0
W. Crosfield, Esq.	5	0	0
Ladies' Branch.....	52	10	6
Crescent Chapel, Cols.	142	13	5
For Fem. Education ...	22	14	0
Ladies' Branch	38	1	0
L. Heyworth, Esq.....	10	0	0
Toxteth Chapel 112		8	9
For Chinese Schools ...	3	5	0
W. Kay, Esq. 150		0	0
Newington Chapel 100		0	0
Gloucester-street Chap.	45	10	9
Claremont Ch. Kirkdale	25	0	0
Hanover Chapel	3	4	0
Church Town	14	0	0
Southport, including 5*l.* for Ebenezer Chapel	63	16	0
Wigan	27	0	0
West Houghton	11	5	0
Hindley.....	9	12	0
Golborne	3	0	6
Ashton cum Mackerfield	5	5	0
St. Helens.....	39	0	0
Prescot	15	0	6
Annual Meetings.....	81	0	6
Interest.....	2	16	7
Less exps. 17*l.* 17*s.* 8*d.*	1298	11	8
Lincolnshire.			
Horncastle	40	18	8
Alford	28	0	0
Spilsby	15	7	6
Welton in the Marsh.....	17	12	6
For Welton Chapel.....	10	0	0
	111	18	8
Middlesex.			
Uxbridge	66	5	4
Somersetshire.			
Milborne Port	5	7	11
Per Rev. T. Golding—			
Broadway	4	3	0
Bishop's Hull	2	11	9
Fulwood	61	14	6
Ilminster	6	17	0
Milverton	6	0	0
Norton Fitzwarren.....	11	1	0
Somerton	6	9	8
Wiveliscombe	10	0	0
	108	16	11
Warwickshire.			
Warwickshire and South Staffordshire Aux. Soc.—			
Per T. Lowe, Esq. on account 500		0	0
Walsall	97	3	4
Atherstone	12	6	1
Bedworth	8	10	6
	617	19	11
Wiltshire.			
Avebury	2	7	6
Yorkshire.			
York Central Aux. on account 250		0	0
Leeds Branch 106		0	0
Bradford, Horton-lane and Salem Chas. Juv. Soc.—			
For gen. pur. 100		5	1
For Nat. Tea. T. R. Taylor	10	0	0
For Nat. Schs. in India	2	14	1
	112	19	2
SCOTLAND.			
Stirlingshire Aux. Soc....	5	5	0
Leith	23	4	8
For the German Missionaries in Peninsular India	60	0	0
	83	4	8
Greenock	7	5	6
Per G. Yule, Esq.—			
Earlston B. and M. Soc.	4	0	0
Stow, U. A. Cong. in aid of Mr. Williams's Mission	5	0	0
Stirling Ladies' Soc. for Nat. Tea. Stirling ...	10	0	0
J. Young, Esq.	1	1	0
Do., for South Sea Ship	0	10	6
Collections by Rev. J. Scott—			
Argyle-square Chapel...	15	0	0
Broughton-place Chur. less exps. 12*s.*	3	18	5
Albany-street Chapel, less exps. 3*s.* 6*d.*	7	4	11
Niddry-street School, per Mr. Young.....	3	3	0
	49	17	10
Collections by Rev. J. Scott—			
Dundee, at Rev. Dr. Russell's	27	0	0
Public Meeting at do...	8	4	4
At Rev. Mr. M'Gavin's	6	0	0
At Rev. Mr. Shoebottom's	4	0	0
E. Baxter, Esq.	5	0	0
Perth, at Rev. Mr. Massie's	6	0	0
Aberdeen, Mrs. Russel	0	10	6
Less exps. 17*s.* 6*d.*	55	17	4
IRELAND.			
Hibernian Aux. Soc.....180		0	0

CONTINUED PERSECUTION IN MADAGASCAR.

EARLY in the summer of 1838, the Rev. D. Johns proceeded from Mauritius to Madagascar, to ascertain as far as practicable the circumstances of the native Christians, and afford any aid or encouragement that it might be in his power to impart. On the 25th of June, he reached Tamatave, where he received the most distressing accounts of the continued hostility and cruelty of the Queen towards the Christians. Many, he was informed, had been reduced to unredeemable slavery; two, at least, had been put to death; and a number who had been obliged to flee for their lives, were concealed in different parts of the country. Among the latter was Rafaravavy, who was reported to have been put to death in 1837. Referring to this individual, Mr. Johns, in a letter dated Tamatave, June 30, 1838, observes, "Her friends succeeded in saving her life, but another young woman whom we knew by the name of Rasalama, but known by some in Madagascar by the name of Rafaravavy,* was put to death. All that I told you respecting the death of Rafaravavy is applicable to Rasalama, so that the mistake is of no great importance."

During the time that Mr. Johns remained at Tamatave, which was until the end of August, he had the mournful satisfaction of meeting with some of the native Christians from the capital; these stated, that in addition to the particulars of the sufferings of the first martyr already given, Rasalama was cruelly flogged for several successive days before she was put to death; that she met her death with a degree of firmness and composure that led even the heathen executioners repeatedly to declare, "there is some charm in the religion of the white people, which takes away the fear of death." Speaking of the native Christians who afterwards suffered, Mr. Johns, in a letter dated the 6th of August, states, "As soon as the storm was over the Christians gradually began to assemble in the night at the house of Rafaralahy, situated in a village a mile and a half to the north of the capital. Here they met once or twice a-week, and found it good to be there. 'It was, indeed, sweet to our souls,' they say, 'to meet together after a hard day's labour to read the word of eternal life, to converse on spiritual things, and to unite together in prayer and praise.' But another storm was now approaching. Satan put it in the heart of one who had once made a profession of Christianity, to come in to their society to spy their proceedings. He then hastened to the head officer, and told him all that he had seen. Rafaralahy was immediately seized and put in irons, and every thing was done to extort the names of his companions from him; but he remained inflexible, saying, 'Here am I; let the Queen do what she pleases with me; I have done it, but I will not accuse my friends.' After being in irons for two or three days, he was taken to Ambohipotsy, the place of execution, where he was speared to death. The calmness and tranquillity with which he met death made a deep impression on the minds of the executioners; when they came to the door of the house where he was bound, they asked, "Who is Rafaralahy?" He replied very calmly, "Izaho Tompobo." They approached him and took off the irons, and told him to go along with them; he arose immediately, went with them, speaking to them all the way of Jesus Christ, and how happy he felt at the thought of shortly seeing Him who had loved him and died for him. On arriving at the place of execution, he requested them to allow him a few moments to commit his soul to the Saviour;

* The fact of a plurality of names prevailing among the Malagasy, and of Rafaravavy, which literally signifies youngest daughter, being an exceedingly common name, in all probability occasioned the mistake in the first accounts. The Missionaries supposed that the accounts they received from the natives referred to an individual known among them by the name of Rafaravavy, as that was the name employed by the natives in giving the account of the execution. They now find the accounts refer to another individual known among them by the name of Rasalama, though known among some of the natives by the former designation.

this being granted, he offered a most fervent prayer for his country, for his persecuted brethren, and commended his soul to his Saviour. He then rose from his knees, and the executioners were preparing to throw him down on the ground, but he said there was no need for that, he was now ready to die; he laid himself down, and was immediately put to death. His friends were allowed to bury the body in the grave of their ancestors, but the body of Rasalama was devoured by the dogs. Rafaralahy was a young man about 25 years of age, of a respectable family; about the year 1832 or 3, he began to learn to read, and it appears that Rafiakarana, or Ramahazo, as he was then called, who accused him to the Government, was the first person that spoke to him on the subject of religion. He was never baptised, and did not take a very prominent part in advancing Christianity before the persecution. Soon after the suppression of Christianity, his uncle who had adopted him as his son, was tried by the ordeal and declared guilty; but owing to some valuable service the family had rendered to Andrianimpoina, his life was saved, but he was banished to the Sakalava Country for life. Very shortly after this he obtained a complete copy of the Bible from me, and continued to visit me once or twice a-week until we left the capital, but always appeared very timid; he, however, continued in connexion with the Christians, and improved very fast in knowledge and confidence. Our friends say that the death of Rasalama made a deep impression on his mind.*

"After the death of Rafaralahy, the next step taken by the Government was to secure his companions, and to effect this they bound the wife of Rafaralahy, and flogged her most cruelly for several days successively; and holding the spear before her, threatened her with immediate death unless she would tell all the friends who visited Rafaralahy; after being thus tortured for several days, and being urged by her relations, she told the names of the friends who visited Rafaralahy.

"The wife of Rafaralahy, the martyr, is still in irons; she is in great distress of mind for telling of the friends to the Government. Our friends think that she is really a pious young woman, and that torture and fear alone forced her to tell. The number of those who are in slavery and bonds is reported to be great, but how many they are I do not exactly know. The Queen proposed to the first officers to put every one of them to death; to use her own expression, to destroy completely all the roots, that no sprouts might spring up hereafter; but some of the officers advised her not to do so, that that was not the way to do it, for, said they, 'it is the nature of the religion of the white people, the more you kill, the more people will receive it.'"

Such are the melancholy tidings which the latest communications have brought from Madagascar; they will deeply afflict the minds of those who sympathize with the suffering members of the body of Christ, and will add new inducements to more fervent prayer that the Most High may speedily appear and effect deliverance for his people.

* He seems to have been the only native Christian that had the courage to accompany her to the place of execution.

*** *Persons possessing "The History of Madagascar," and desirous to add to the second volume the correction of the mistake respecting the name of the first Martyr, and the account of the death of Rafaralahy, will be supplied with the above account on application at the publisher's, or at the Mission House. Those who do not bind up this Magazine in volumes may insert, at the end of the second Volume of the History, the two last pages of the present number.*

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